

MEMORIAL  
of the Christian Church—by  
the Rev. Dr. C. C. Burleigh,  
of the University of Chicago,  
Ill., by Francis Wayland, D. D.,  
of Andover, Mass., and  
J. K. Whipple, D. D.,  
of New York.

THIS FRIEND,  
The September Number is just  
out and the Altar. With an En-  
glish Friend, Dr. Burleigh's  
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RELIGIOUS.

A HAPPY AND SUCCESSFUL MINISTRY.  
The following is the conclusion of the Farewell  
address preached by the Rev. Mr. Bushnell, of Corn-  
wall, N. Y., on his last dismission—

It now remains for me to take my leave of  
you, my pastor, which, all things considered,  
I readily do. I commenced preaching the  
pastorship of this church, on the 1st of Feb-  
ruary, 1857, and have since that time, except a  
few weeks, labored in the new settlements of  
this country, most of the time an itinerant mis-  
sionary in behalf of the missionary society of  
Connecticut. I have always considered that  
the most happy and useful period of my life  
was that which I have spent in the pastorate of  
this church, and people, thirty-three years, on the  
pastorship of this church. I have generally been  
happy with my people. I rejoice that I have  
been located here in providence, and am well  
satisfied with my dismission, and useful period of my  
life. I have been the pastor of this church for  
thirty-three years, and have been the pastor of  
this church for thirty-three years, and have been  
the pastor of this church for thirty-three years.

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BY NATHANIEL WILLIS, AT NO. 11, CORNHILL, NEXT DOOR TO PERCIE'S BOOKSTORE.

1853. FRIDAY, OCTOBER 7, 1856.

Protestants assail it. Such heresy as this has  
scarcely been known in this Church since a cer-  
tain monk, by the name of Martin Luther, first  
inveighed against Popish indulgences.  
This, however, is a trifle compared with the  
letter which the Rev. Michael Croly, dated  
Dublin, the letter bears date, Bury, Dec.  
1855, from which we copy the following ex-  
cerpt, containing sentiments eminently heretical  
in the view of every staunch Catholic, bred up  
under the olden time system.  
My cousin and I have resided and with-  
stood the encroachments of prerogative. We  
have combated in support of the people's  
rights; we have battled in the cause of pure  
and genuine Christianity; we have struggled  
against the inroads of opulent oppression, and  
opposed the exercise of popish tyranny and  
despotism. We have abolished the worship of  
saints and images, and the abominable suc-  
cussions of the secular. We have put an end  
to the anti-christian system of the day-money,  
which was a gross imposition on the credulity  
and simplicity of the multitude—an absurd  
pretence of religiousness, which has ex-  
ploited a most nefarious custom, generated  
by clerical avarice, and perpetuated by the ty-  
ranny and despotism of the priests. We have  
scourged the clerical abominations of the diocese  
of Killarney upon the vicarious back of a  
drivelling and incapable administration. We  
have not our ground in Bury, dated ten years  
ago, and we see its own horrid fallacy in the  
annals of either ancient or modern times,  
against the power and influence of the papal  
hierarchy—against the persecution of the Whig  
government. We have enlarged the views,  
elevated the minds, expanded the ideas, and  
enriched the characters of the Roman Catholics  
of the town and Parish of Bury, and rescued  
them from the dregs of popery and superstition.  
The times in which we live, my Lord, are big  
with portentous events. There is a spirit of  
inquiry abroad; another light is bursting upon  
the land; the march of intellect is irresistible.  
The Priests are beginning to see the errors of  
Popery, and are heartily sick and tired of the  
working of the system. Let the Church of  
Rome abandon the errors and superstitions she  
has ingrafted upon pure and genuine Chris-  
tianity—let her cast away from her with a  
generous scorn and holy indignation all those  
idolatrous trinkets which are the pledges of her  
alienation from Christ and his Gospel, and the  
monuments of her shame. Then, and not till  
then, will she return once more into the bosom  
of the Catholic Church, and to the original  
purity and simplicity of faith which she preached  
in the days of Christ. I am willing to concede  
even that we ought to study neatness. With  
those "who slough the hovel, and beneath their  
care," I have not—it is not in my nature to  
bear the least sympathy.

You have charged me with having opposed,  
when a student in Maynooth, the authorities  
of that house. Yes, I do confess that I have  
indignation the vicious, narrow, and  
ruinous system of education pursued in that  
house, which is the hot-bed of bigotry, intol-  
erance, and superstition, where hypocrisy is  
religion, and knavery morality. Yes, I joined  
with the "Protestant" in his opposition to the  
College of Maynooth, and I have never yet  
produced a gentleman or a scholar, and that  
there never was an establishment that stands  
more in need of a speedy reformation than that  
house, where 400 English priests are educated  
in a Protestant government, who are let  
loose upon the world to disseminate the un-  
christian and anti-social doctrines of bigotry  
and intolerance which are taught in that  
house. To these Priests who are the busy and  
active agents of Mr. Croly, may be imputed  
the pernicious system of agitation, and the  
other numberless calamities that now distress  
and afflict our unfortunate country. To these  
bigots may be ascribed the calamities that are  
every day heaped upon the Protestant estab-  
lishment, and to whose violent and inflammatory  
sermons their altars may be traced the  
hatred and the murder of the Protestant  
Clergy of Ireland.

Mr. O'Beirne and Mr. Inglis bear similar  
testimony respecting the College of Maynooth.  
The reviewer says of Mr. Inglis, that he is "a  
witness above all suspicion, for the whole cast  
of his mind and his whole bearing, and his whole  
conduct, are in favor of his statements." It is  
possible, that under the old order of things,  
some few ministers may have been less active  
and laborious, than they would have been under  
the present system. Now and then one  
might have done more for Christ and the church,  
and in a larger sphere, and entering a  
wider one. But in comparing any two sys-  
tems, general results, and not particular cases,  
are to be looked at. Which is best upon the  
whole?

In our pastoral relations and habits, which  
are the safest, the old paths or the new? We  
have tried them both. We have had a perma-  
nent ministry, and now we have one which is  
"as the waves of the sea, driven of the winds  
and tossed." The sea of religion gained  
or lost by the change?

Dr. Humphrey in the Lit. and Theol. Review.  
"LET THERE BE LIGHT."  
The London Quarterly Review for April,  
contains an interesting article on the State of  
Ireland. We refer to it for some facts showing  
the history of a minister was an important event  
in the history of a nation, and the pre-  
sents were most deliberate. The Roman  
Catholic Priest felt the influence of the same  
light which is breaking in upon their flocks.  
Some have intimated that they saw no harm in  
reading the Bible; and others have gone so far  
as to tell the people from the pulpit, that they  
ought to read the Bible. A New Testament  
at their next visitation. The doubts and  
divisions which have arisen among the Clergy  
of that communion are so remarkable that they  
have attracted no ordinary share of public at-  
tention. Thus the Rev. Dr. Croly says in his  
Essay on Ecclesiastical Finance:  
"The difference as to the exact nature of the  
Sacrament, or its invisible contents, turn prin-  
cipally on metaphysical questions relating to  
certain attributes of matter, called substance  
and accident. The dispute concerning Papal  
jurisdiction is more a question of Church dis-  
cipline than of the common notion that  
religion is a matter of faith, and that what-  
ever is taught and presented by the Church is  
conformable to truth and divine relation. This  
notion cannot be correct, for the people are  
taught through the medium of individuals, who  
may and do inculcate many errors and super-  
stitions. This infallibility should be supposed  
to extend to the whole of religion, and not to  
be confined to the narrow sphere of the Church  
by Church authority. Yet this is not the case.  
To prove which, it is sufficient to refer to the  
Roman Breviary, the Office Book of the Secu-  
lar Clergy, which contains old women's tales  
in abundance."—pp. 14-18.

It seems that the doctrine of the real presence  
of Christ in the Eucharist, which is the subject  
more than a metaphysical question relating  
to certain attributes of matter—that the papal  
jurisdiction is not absolutely a matter of faith—  
and that the infallibility of the Church is ques-  
tioned upon the very same grounds which

BETWEEN THE SABBATH SCHOOL AND TRACT DEPOSITORIES.—PRICE \$3.00 A YEAR, OR \$2.50 IN ADVANCE.

JOSEPH TRACY, EDITOR.

times as much. Then they might in the same  
way, though in other times, have done ten  
times greater. I would that the community  
could get rid of slavery—I mean slavery to ap-  
petite and fashion—the worst forms of slavery  
that I know of; for then the work of evangeli-  
zing the world might have a beginning.

MEETING OF THE AMERICAN BOARD.

DR. HUMPHREY'S SPEECH.  
Dr. Humphrey observed, that there was one  
thought which had impressed his mind, and to  
that he should confine the few remarks he had  
to offer. The Great Head of the Church re-  
quired sincerity in our prayers. If we did not  
honestly desire the things we asked of God, we  
had no reason to expect that our petitions would  
be answered. If, then, we are not prepared to  
follow the leadings of Providence, (an expres-  
sion which he loved to use,) and to do what-  
ever is furnished by the Spirit of God to our  
with our might, we could not expect his bless-  
ing. Now the church had long been praying  
that God would open a wide and effectual door  
for the conversion of the heathen, and had  
mourning over the stern opposition which she  
supposed to be the cause of her failure. She  
must, therefore, be prepared to do what-  
ever the Lord of the Harvest might be pleased  
to do, and to stand forth laborers in his harvest.  
The faithful God was now answering her prayers.  
He was opening one door after another, and  
that even faster than his people were prepared  
to enter in. He had raised up laborers in  
larger numbers than ever before, and had soiled  
upon the efforts of this Board, and of mission-  
ary associations, in a very remarkable manner,  
and to an extent far greater, in proportion to  
the weak faith she had exercised, than could  
have been expected or even hoped for. Now,  
then, the question was, whether the church and  
people of God were prepared to be co-workers  
with Him in the conversion of the world on a  
scale more elevated and more worthy the cause,  
than heretofore. The church had come to a  
crisis in the history of the missionary work;  
the doors were open, the laborers were ready,  
but the means were wanting to send them forth.  
Forty families had expressed their willingness  
to go; they had been accepted, their fields of  
labor assigned them, and they were now actu-  
ally ready and waiting for the church. The  
amount of pecuniary deficiency in the resources  
of the Board would be, if they were under-  
stood, however, that there was not money in  
the treasury to meet the current expenses of  
the Prudential Committee. The churches had  
not given, during the last year, on a scale com-  
mensurate with the present enterprises of the  
Board. A much higher level must be taken.  
God would not be the man, but where was the  
money? Unless more, unless much more should  
be given, unless the church should come up to  
the glorious call of duty from her head, could  
she lift up her eyes to heaven, and thank God  
that he had heard her prayer? Could she ap-  
peal to Him for his sincerity in asking that the  
whole heathen world should be set open to the  
designs and efforts of Christian enterprise? and  
in declaring that the money was ready if God  
would only raise up the men? The Lord was  
now bringing her to the test. Did she sincerely  
desire and long to penetrate into the dark  
regions of the world, and all the wide re-  
gions that sit in the shadow of death? Now  
the men were ready to go. They stood pre-  
pared—waiting. Was the church ready to  
open her hand? He believed she was ready;  
but she was not to prove it by saying, over and  
over, "I will give, I will give, I will give."  
It was not by his saying of others, or others saying of him, that they  
were ready. This was not the way. The  
present aspect of the whole world, in relation  
to the spread of the gospel, connected with the  
existing debt of the Board, convinced him that  
God was about to try the church, and see  
whether she would redeem her pledge. She had  
told Him that she would work—that she was  
ready and willing, if he would but open the  
way; the way had been opened; and now, cried  
Dr. H., let us enter on it, with heart and soul,  
and with both hands open.

CHRISTIAN APPEAL.

No man dislikes negligence in dress more than  
I do. It is especially annoying in the  
disciples of Christ. I am willing to concede  
even that we ought to study neatness. With  
those "who slough the hovel, and beneath their  
care," I have not—it is not in my nature to  
bear the least sympathy.

And yet I think there is an extreme of at-  
tention to dress, that is more dangerous  
than the neglecting of it. I mean not popery  
exactly, but something which is a scrupulous regard  
to an overbearing nicety—to our external ap-  
pearance. It not only consumes a great deal  
of time, but makes us look like male and fe-  
male, and not like men and women. It is a  
plaything, much more than like human be-  
ings made to act.

There is something—I know not how to de-  
fine it—at which my whole soul revolts, when  
I see a professed Christian dressed out in a  
pious and a pious manner, the pious fashion,  
so cut and made as to set as closely as a  
glove; and the whole appearance as if just from  
a new band box. Can it be, I ask myself, that  
the Saviour of mankind would look with com-  
placency on an individual thus arrayed? How  
could he fit it on? Can he fit it on? Can he  
fit it on? Can he fit it on? Can he fit it on?

First, because it is EXCESSIVE. There is  
something in the nature and character of man—  
destined as he is to "eat his bread in the sweat  
of his face," which seems at war with this  
extraneous and needless adornment. If such  
"extreme elegance" were admissible at all, it  
would seem to be so in the case of children  
and females. I cannot bear to see a Christian  
approximate to dandyism, any better than Cowper  
could a Christian minister.

Secondly, it is EXPENSIVE. I hold that a  
Christian minister should be as plain as possible,  
and that his clothes should be clean; but I also  
hold at the same time, that let him be even as  
wealthy as the Indies, he has no right to dress  
any more expensively than the known purposes  
of his office demand. The three principal pur-  
poses of dress are to cover the body, to keep us  
warm, and to keep us from injury, and to keep us  
from injury. Half the money usually laid out on  
dress by these elegant Christians would, if ju-  
diciously applied, better accomplish these pur-  
poses than the whole now does. The remain-  
ing half is greatly needed in the world.

Thirdly, the expense is high. Granted, for  
one moment, that the wealthy have a right to  
dress as expensively as they please; still, others  
cannot imitate them for want of the means; and  
in the attempt to come as near them as possible,  
greatly diminish their power of doing good to  
those around them.

Fourthly, such clothing is not the most health-  
ful. A loose dress, with no ligatures or con-  
fined parts, answers best nature's great pur-  
poses. How unseemly, in this respect, is it to  
see a man wrapped up, in a hot summer day,  
in thick woollen clothes as tight as his very skin!

Lastly, an expensive and highly fashionable  
dress is a temptation to pride, and to a sense  
of superiority. Every one would revolt at the  
idea of seeing the Saviour or his early disciples  
dressed out in this manner. But the whole  
spirit of the Bible, especially of the New Testa-  
ment, is decidedly against it. Plain garments,  
plainly prepared and kept clean, are what the  
Gospel demands, and what alone the true  
disciples of the Saviour ought to wear.

It is strange that we find ourselves obliged to  
plead, at this day and in the present state of the  
world, in behalf of economy in dress. One  
would think that when the doors in foreign  
lands, as well as in our own, are so wide open,  
and, if responsible to the Judge of all for what  
ever influence we exert here, we are solemnly  
bound to examine this great question of duty  
to God and man.

3. Its peculiar importance. It involves the  
duty, rights, and interests of all mankind.  
There is not on this side of eternity another  
topic of vaster magnitude. It is big with the  
weal or woe, temporal and eternal, of unborn  
myriads. Had it been at first decided aright, it  
would have prevented an incalculable amount  
of sin and misery, saved lives enough to re-  
people many a world like our own, and staid  
tremors of blood sufficient to crimson the sur-  
face of the whole globe.

4. Extent of its connections and bearings. It  
pervades the world, and touches all its main  
springs of duty and interest. It influences more  
or less of its influence into nearly every thing  
that concerns mankind in this or the next life.  
It affects agriculture and manufactures, commerce,  
and the arts, literature and science, liberty,  
morals, and religion; the forms of government,  
the institutions of society, the character of every  
people; social order, domestic happiness, and  
the prosperity, political, moral, and reli-

No such thing; no, indeed not. Christians  
lavish their hundreds or their thousands for  
food, drink, clothing, equipage, just as before,  
and only part with a few scanty dollars or cents  
for converting the world. The Christian com-  
munity of New England might save, in the  
single item of dress, with positive advantage to  
themselves in every point of view, more money  
every year than the whole world expends in the  
cause of foreign missions; I might say three

times as much. Then they might in the same  
way, though in other times, have done ten  
times greater. I would that the community  
could get rid of slavery—I mean slavery to ap-  
petite and fashion—the worst forms of slavery  
that I know of; for then the work of evangeli-  
zing the world might have a beginning.

Dr. Humphrey observed, that there was one  
thought which had impressed his mind, and to  
that he should confine the few remarks he had  
to offer. The Great Head of the Church re-  
quired sincerity in our prayers. If we did not  
honestly desire the things we asked of God, we  
had no reason to expect that our petitions would  
be answered. If, then, we are not prepared to  
follow the leadings of Providence, (an expres-  
sion which he loved to use,) and to do what-  
ever is furnished by the Spirit of God to our  
with our might, we could not expect his bless-  
ing. Now the church had long been praying  
that God would open a wide and effectual door  
for the conversion of the heathen, and had  
mourning over the stern opposition which she  
supposed to be the cause of her failure. She  
must, therefore, be prepared to do what-  
ever the Lord of the Harvest might be pleased  
to do, and to stand forth laborers in his harvest.  
The faithful God was now answering her prayers.  
He was opening one door after another, and  
that even faster than his people were prepared  
to enter in. He had raised up laborers in  
larger numbers than ever before, and had soiled  
upon the efforts of this Board, and of mission-  
ary associations, in a very remarkable manner,  
and to an extent far greater, in proportion to  
the weak faith she had exercised, than could  
have been expected or even hoped for. Now,  
then, the question was, whether the church and  
people of God were prepared to be co-workers  
with Him in the conversion of the world on a  
scale more elevated and more worthy the cause,  
than heretofore. The church had come to a  
crisis in the history of the missionary work;  
the doors were open, the laborers were ready,  
but the means were wanting to send them forth.  
Forty families had expressed their willingness  
to go; they had been accepted, their fields of  
labor assigned them, and they were now actu-  
ally ready and waiting for the church. The  
amount of pecuniary deficiency in the resources  
of the Board would be, if they were under-  
stood, however, that there was not money in  
the treasury to meet the current expenses of  
the Prudential Committee. The churches had  
not given, during the last year, on a scale com-  
mensurate with the present enterprises of the  
Board. A much higher level must be taken.  
God would not be the man, but where was the  
money? Unless more, unless much more should  
be given, unless the church should come up to  
the glorious call of duty from her head, could  
she lift up her eyes to heaven, and thank God  
that he had heard her prayer? Could she ap-  
peal to Him for his sincerity in asking that the  
whole heathen world should be set open to the  
designs and efforts of Christian enterprise? and  
in declaring that the money was ready if God  
would only raise up the men? The Lord was  
now bringing her to the test. Did she sincerely  
desire and long to penetrate into the dark  
regions of the world, and all the wide re-  
gions that



**THE SLAVE C.**  
Mr. Sister has published a note which he intimates that this case the Supreme Court of the United States. We wish to leave the rest nobody shall be left in doubt.

He says that *Med*, the slave of two or three "females," who is into the house where she was, "an prince of looking up Sunday School, their conduct was highly dignified."

He says, too, that he demands guardian of the child, "under all of the laws," but was refused, and pointed; and asks whether Knapp to carry *Med* into a slave state.

*Med* has been raised in my father's attachment to her, and she Abolitionist stated in this trial of natural affections, the slave upon the white race. Now upon many these fellows ought to have "to purchase the balance of the children; and send their brothers to the children, and their brothers well treated, and happily with her mother's only anxiety and child to remain under my protection in the fall, and to satisfy the plea, my word that we would be and some of the white women have robbed the mother of her all they call a freedom—it is not a







